XO
Er36

Monthly, 3d. Post Free, 3½d. ANNUAL SUBSCRIPTION, 3/6.

The Eucken Review.

(Organ of the Eucken Society.)

August 1924.

CONTENTS.

PAGE

An Appeal to England. By Dr. H. T. Schorn 14
What we ask from Life. By Rudolf Eucken 15
The Necessity of a Reform of Christianity. By Rudolf Eucken 19
The Duty of the Day 24

CENTRE.

The Secretary,
Eucken Society
Jena, (Germany.)
Botz Straße 5.

LONDON LOCAL BRANCH.

The Secretary,
Eucken Society
142a Adelaide Road.
London N.W. 3.

Local branches of the Eucken Society have been established in Germany, Sweden, Finland, America, England.

Fifth General Meeting of the Eucken Society in Jena.

Friday Oct. 10th to Sunday Oct. 12th 1924.

Friday Oct. 10th, 7 p.m. Free Masons' Lodge, Löbdergraben.
Lecture by **Rudolf Eucken:**
"The Ethical Crisis of To-day."

Saturday Oct. 11th 9 a.m. 5 Botzstraße.
MEMBERS MEETING.
Agenda:

1. Survey of the Development of the Eucken Society for the Year 1924.
   a) Chairman's Report.
   b) Treasurer's Report.
2. Election of Committee.
3. Reports of Branch Societies.
4. Suggestion for extended Organization of the Society. (Enlargement of the News Report; increase in price etc.)

Should Representatives of Branch Societies be prevented from attending, they are courteously requested to send suggestions by post in good time.

1,30 p.m. Two Hours' Interval for Luncheon.

7 p.m. Rosensaal.
Lecture by Prof. Dr. **Budde**, Hanover:
"What do we demand for the Reconstruction of High Schools?"

Sunday Oct. 12th 9 a.m. 5 Botzstraße.
Meeting to discuss the Questions raised in the Programmatic Speech of 1923 on:
"The Necessity for a Reformation of Contemporary Christianity."
(In Nos. 1 and 2 1924 of News Report.)

Early announcement of short lectures on these questions is requested.

2 p.m. Luncheon; to be followed by a Ramble in the Neighbourhood.

8 p.m. 5 Botzstraße.
SOCIAL GATHERING.

It is hoped that the meetings will be well attended.

The Secretary will be grateful to receive early notice of visitors intending to be present and will also secure accommodation for them, if desired. The Hall in which the Luncheon is to take place will be duly specified.

Lectures may be held in English and short papers by members, prevented from being present, can be read to the Meetings.

AN APPEAL TO ENGLAND.

By DR. H. T. SCHORN, OF HANOVER.

FORMERLY GERMAN LECTURER TO THE POLYTECHNIC, REGENT STREET, LONDON W.

There have been peaceful invasions between England and Germany in the past,—invasions of spirit, which have proved most beneficial to the advance of real culture and happiness.

Twelve centuries ago an Anglo-Saxon Nobleman by the name of Winfrid took up the idea to preach Christianity to the German tribes, the Bavarians, Thuringians, Saxons, Hessians and Frisians, among whom be set up a great many bishoprics and abbeys. His work turned out to be so successful, that posterity called him the Benefactor (in Latin: Bonifacius), the Apostle of the Germans. He was murdered by the Frisians, tribesmen of Rudolf Eucken, who is now a most active worker for a spiritual resurrection of the whole world.

No wars have been fought for this murder, which even did not lead to racial hostilities. All the same Germany and England felt themselves bound together for the execution of the common task of Christianity, to which this great Anglo-Saxon gave up his life. People were living then on a higher spiritual plane than they are now.

Eight centuries later Martin Luther, the great Reformer, defended the old Christian spirit before a world of ennemies, before the Pope and Emperor themselves. It was a most daring action, born from a human soul full of God and his commands.

His call was heard and obeyed by many followers in England. At this time young Englishmen went on a pilgrimage to Wittenberg, where they sank on their knees at the sight of the distant spires, as the crusaders used to do at the sight of Jerusalem.

And again the Germans took up the message of Shakespeare, who knew all the depths of the human heart and presented visions of life, which only a true Saxon can fully understand.

New centuries elapsed and Goethe filled Weimar with his glory. When at last the death-knell of history announced the passing away of the holy German Empire of Charlemagne, Weimar became a new spiritual Fatherland for German idealists as well as foreign humanists. It proved to be a true Parliament of mankind during the unrest of the Napoleonic wars, a fact, for which we have as classic authority Thomas Carlyle.

A new world of morality or practical reason was built up at the same time by Immanuel Kant, who exercised the deepest influence on the English speaking world.

I think it was somehow his categorical imperative, the old Teutonic spirit of duty and faith, that braved in the English and German ranks Napoleon to the utmost at Waterloo, when Wellington told Sir James Shaw Kennedy after having reported the seizure of La Haye Sainte by the French: "I shall order the Brunswick troops to the spot, and other troops besides; go you and get all the German troops of the division to the spot that you can, and all the guns that you can find,"—when Blucher carried out his dangerous flanking movement from Wavre in the presence of the pursuing Marshal Grouchy and after a fearful march over flooded roads he just managed to arrive in time at Planchenoit, Frischermont and Smohain, to turn the scales.

German Universities have been much favoured by English and American students of this time, who even became friends with the coming builder of the new German Empire: Otto von Bismarck. I still remember my meeting the old venerable Sir Theodore Martin, the translator of Goethe's Faust and Schiller's and Uhland's ballads, and the enthusiasm he displayed in talking of the German ideals of his youth. I also remember many pleasant hours I spent with Mr. Charles Lowe, the former Berlin correspondent of the Times, an other Scotchman, who had cast in his lot with Germany for a long time. I knew him as a warm admirer of Frederick the Great as well as Prince Bismarck, whose famous speech on the danger of war during the last fifty years he witnessed in the German diet in February 1888.

But on the other hand I also remember the very warm reception of Professor Sieper's address in Westminster by an enthusiastic audience just before the war and Lord Loreburn's sympathetic words of thanks.

"Blood is thicker than water!" How often these words have been quoted and belied by

facts. What has really caused the present European unrest?

The same conspiracy, that led to the murder of king Peter and his Consort, Queen Draga, in 1903, which nobody more fully abhorred than king Edward himself, had caused the Balkan war ten years later and brought about this terrible crime at Sarajevo, which was the starting point for the horrible world conflagration, of which Germany is the deplorable victim. Russia thought it fit not only to stand by Serbia, but to order general mobilisation and to cause France and England to come in automatically according to existent binding arrangements. Germany was forced to fight for her very existence in a death and life war.

She would have held her own, she would have come out even victorious, had the old spirit of the past, the world-building idealism of the ancestors filled her people. But here she had to pay her penalty for her neglecting higher spiritual duties during the last decades, for being deficient in manfulness and faith, for abandoning God and his orders, not in politics, but in the general life of citizenship.

We are just towards ourselves and towards our opponents. We are aware of the fact, that no different national Gods, no national churches rule the spiritual life of this world, but one single God, who calls all men his children, whom he has created according to his own image. There is only one truth, one justice, one faith in the spiritual realm, of which we are all single units.

There is no greater crime than the sin against the spirit. Should we pretend to conclude a Peace of Justice, we should show real justice. Should we pretend to be Christians, we ought to build up here the kingdom of God in accordance with the commands of Jesus Christ. In all we do, we should show seriousness, manliness and truthfulness. Should politics demand to reverse the order of God, we should speak of a Peace of Force and Violence without reference to the name of God, which ought not to be taken in vain.

But as all good Germans and all good Englishmen wish to be real Christians and soldiers of God, we have to do away with old-fashioned conceptions of a slovenly diplomacy, with snobbish precepts of convention and a dastard fear of men, who sneer at all, who dare to speak against the infallible decrees of the day.

We wish on the other hand to build up a new world of right and justice and that fear of God, which according to the greatest statesman in modern history, Prince Bismarck, is the best safeguard and shelter of peace. So imbued with the eternal love, that moves the sun and stars, we are at the same time fearless fighters for the right,—humble before God, but firm in our resolution and our dealing with men—, we fear only God, but else nobody in the world.

WHAT WE ASK FROM LIFE.

BY RUDOLF EUCKEN.

"What we ask from Life" was written by R. Eucken in 1920 as a basis for the foundation of the Eucken Society. We offer our readers these principles in the English language, and we are much pleased to thank Mr. and Mrs. Gibson for having taken so much labor with this translation. It is only by this English publication of the principles that the Eucken movement will be understood by Non-Germans.

Many good people are united to-day in the effort to remedy the sad plight of our present civilisation. But while they agree in aim, they differ as to the special shape their effort should take. There is a profusion of new periodicals, and fresh societies are constantly being founded; but the ways and means all differ, the various enterprises clash, and we are threatened with dire confusion. The only hope of escape from the tangle is the emergence of firm convictions relating to the world and life's conduct as a whole, and yet throwing a searching light also on the demands of the present situation, and confronting us with something definite to do. To this end we need a closer union between people of similar views and aims, and a courageous lead from well-knit groups organised on the right lines for the prosecution of a common task. Only groups such as these, strong in purpose and definite in aim can supply the starting-point for a movement which shall profoundly affect the whole existing situation and give inward support to the tottering social structure. Such

being our conviction it is desirable and even necessary that we should reach an understanding as to the main direction of our common effort. As we must needs be brief, we compress the position we hold into a number of distinct points.

1⁰. Life must be our starting-point. Our thoughts and endeavours must all be rooted and grounded in life itself. Only so can they acquire a clear shape and a penetrative power. We therefore reject an intellectualistic culture which would seek to produce a living reality out of dead concepts, and offers a simulacrum of life instead of the real thing.

2⁰. The idea of life calls for a clear distinction between natural life and spiritual life. It is true that in the end both orders are comprehended in one inclusive reality, but it is necessary in the first instance to draw a clear distinction between them, and over and against the individualistic order with its mere aggregate of distinct existents, to set up a totality of life, a realm of inwardness, possessing its own focus of real being and its own unity of content. We would not disparage nature. None the less Nature and Spirit on our view are distinct stages of life which do not interpenetrate or intermix.

3⁰. Completely dissociating as we do the spiritual order from a natural order set up out of isolated units, we stand for the conviction that a single spiritual life supports all that we do, and that as spiritual beings we may and we should immediately participate in this enveloping whole. Nothing less than this can give to our human striving a meaning and a value. This spiritual life cannot be formed out of the isolated individualities of mere human beings whose aims and whose powers it transcends. We therefore reject all attempt to derive spiritual life from the mere world of existence. We see in man not only a natural but a supernatural being. As thinkers we require a Metaphysic, but it is a Metaphysic of life and not of the Schools.

4⁰. In this connexion we do not regard life as the mere utilising of the forces of Nature, but as the influence of a higher stage of reality. At the same time we do not view it as a plastic form which the environment can shape as it pleases, but as a purposive movement directed towards its own self-discovery, as a turning from a half-life to a full-life, the creating of a new and independent reality. Seen from the human standpoint life presents itself as a transformation, as the bringing forth of a new being out of the power and action of the whole. Therefore spiritual activity is for us not something dependent but something basic; not merely setting in motion forces already present but bringing genuine life and a genuine life-content first into being. We oppose with all our might the prevalent tendency of the time-towards compromise and negation. With us all denial subserves some affirmation which transcends it.

5⁰. Ethics and Religion are for us the main elements of a genuine life: Ethics in so far as it opens up to us a new stage of reality and therefore summons the whole man to submit to an inward change that permeates his whole being; Religion in so far as it proclaims the living influence of a transcendent whole of life both in man and the universe. We conceive man in the first instance not as a social but as a spiritual being, creative and self-forming. Thus Ethics is to us something far in excess of mere social morality, and Religion something far more significant than the organisation of an ecclesiastical Society. We can appreciate to the full the importance of society, but community—community which has its basis in spiritual connexions—means to us far more than society. Society is a product of individual units, Community on the other hand demands an inward whole: The aims and values of the two are thus fundamentally different.

6⁰. We believe in a spiritual and divine power working in man, but we do not believe in a goodness and wisdom pertaining to man in his bodily aspect. Man is to us a great problem and task, not a finished product: we reject the tendency to deify man either singly or in the mass.

7⁰. In the world as we see it we find knotty problems which it is quite beyond our power to solve. We have therefore a properly sensitive appreciation of the powers of darkness, suffering and evil: we do not wish in any way to disavow or to minimise these obstructive elements. But in face of all doubt and opposition we trust to the final victory of the spiritual power that moves the world. Human as we are we can represent this power to ourselves only under the guise of personal life, but it is in it that we live and move. In the light

of such a conviction we reject alike the optimism which does its utmost to smooth over difficulties, and the pessimism which is defenceless against them. We demand therefore a forceful Activism, something of a heroic bearing, pressing dauntlessly forward through all doubt and opposition, trusting not to a "because", but holding fast by a "notwithstanding". We distinguish three stages of spirituality in human experience, the basic, the militant and the triumphant. It is important to note that these stages are not confluent but distinct. Only so does life acquire an inner history: at the same time we see it transmuting itself into a movement, a deed of the whole man. Over and above all our individual activities stands an all-embracing world of achievement with power to exalt us to its own level.

8°. We believe in the working of an eternal truth in the human sphere as a whole, and likewise in individual souls. But we are convinced that this truth is revealed to us men only through a process of gradual historical evolution. We therefore demand the unrestricted opportunity to assimilate more and more of that truth: we do not wish to put one age in subjection to another. Truth must take a shape corresponding to that stage of development which the world has reached. But we distinguish between the merely human view of history and a history of the spirit which can reveal to us in a life-giving way the power and truth of the eternal. We desire to work for the Present to the utmost of our power, but we view time under the aspect of eternity and accept the eternal as our standard.

9°. Humanity finds itself in evil straits at the present point of its historical development, but also it is confronted with important tasks. We live under the influence of comprehensive systems of life such as Antiquity, Christianity and the modern movement with its expansion of power—but these cross and contradict each other in many respects; there is no unity which is at once inclusive and characteristic, there is no transcending goal of human effort. Modern Life has drifted into a sharp opposition between a cult of industry, on the one hand, and of ease and comfort on the other. The former gives us power over the world of objects but it neglects the inward state. The latter is eagerly concerned to raise the level of human and especially of social conditions, but it brings no inward elevation to man's soul: it subordinates all life's aims to economic consideration, and makes the care for outward conditions the all-important question. In its care for the conditions of life it forgets life itself. The claims of Industry and those of Social Welfare cannot between them give life a true content; they are alike one-sided and unsatisfactory solutions of life's problem as a whole. In opposition to these partial solutions we seek to set up a spiritual civilisation which shall endeavour to fasten our essential humanity and bring to its maturity a new life to which Reality in its truth shall be inwardly revealed. Only by attaining to a new order of life and to a spiritually developed humanity can we escape from the perplexities of the present situation. Hither converge all the many movements of our time. Our quest is for a new characteristic unity of life transcending all those hitherto reached. This will be possible indeed only at the cost of great toil and sacrifice. But perhaps it is just here that, after the precipitous moral and political downfall, the German spirit may find a task in the development of the world's history, a task which makes it indispensable to the whole of humanity.

10°. The main reason for the mournful plight of Germany at the present time is undoubtedly the neglect of the inner forces of life, the indifference to the soul, the externality of outlook which now pervades all strata of society. In face of this we need a firm faith and confidence. This confidence must be directed in the first instance to the Creative Life in its wholeness, to the being and working of God Himself. All accession of courage and strength for the individual must draw from this life as their source. Only this life in its wholeness can inspire us with the conviction that a great and living revelation sustains us and our world, and lifts us one and all with elemental and directive force to a strength transcending that of mere individuals. Only a spiritual miracle can save us. Thus it is of importance to establish this faith and mutually strengthen each other therein. At the same time we look confidently both to that long chain of historical development which binds our German people together and has produced in us much that is great, and to the rising of a new tide of life which is surging through the best spirits of our people and will bear us to further destinies yet.

11°. Just as the individual man can develope his full powers only by the clear and forceful expression of his own peculiar gift, so also the German people must earnestly consider what its own special and essential qualifications or possibilities may be. Like every independent people we are not just samples taken at random of the species Man, but we reveal the spiritual world and exemplify its activities in our own particular way, and we serve this world the more faithfully the better we develope our own distinctive hope, though always within the circle of humanity as a whole. Many alien and external influences have played upon us and intimately affected us. We must shake off that alien element and be strong and unafraid in perceiving our own unique fundamental individuality and making it thoroughly effective. This in no wise means the preaching of a narrow nationalism. Rather would we welcome joyfully all that is great and good in all ages and nations. Gladly will we submit ourselves to its influence, but we wish to do it in a way that allows full independence and initiative. In doing it we must not lose ourselves, we must not pay homage to an abstract and empty concept of humanity after the fashion of the enlightenment of the eighteenth century. Thus we will seek our greatness and strength mainly within the depth of our own nature. We will not be merely German-speaking individuals, we will bear the universal stamp of Germans.

12°. Especially are we pained and troubled by the moral running-to-waste, the moral depression of the German people, now becoming more and more evident. We are face to face with the mournful fact that we have now to fight hard for those most elementary needs of existence which formerly we took for granted. Not only are we losing joy in our work, we are becoming less loyal and reliable. The moral Equilibrium of forces is in sore danger; restraints which we cannot afford to lose have fallen away. Under the cloak of freedom, selfishness, greed and lust are waxing strong. No political arrangement can prevent this moral collapse. What is really necessary is an inward renewal of the whole man. Presumably we shall reach through to this only at the cost of much upheaval and suffering. In any case it is a sacred duty not only for each individual but for all combinations of individuals to do their utmost to overcome this intolerable situation, to win suitable starting-points whence a stabilising, elevating power may make its advance, to banish all illusory helps, to secure to our German life more depth, more strength, more seriousness, thoroughly to purge what is genuine from the dross that clings to it, above all to be thorough in the task of uplifting the soul. We have to work out in full clearness and force the ireconcileable opposition of good and evil, truth and falsity, we have to hold up to each man's eyes the great choice, that Either—Or which in point of fact splits our human life asunder. The old-time Christians liked to call themselves God's warriors. We too, in an age of confusion must feel that we are warriors fighting for the spiritual world and for the things of God.

Conclusion.

In the face of such high aims the individual may, not improbably, feel his helplessness and nothingness. He must indead, in the first place, rest his full confidence in the renewing and liberating power of the divine life, but it is indispensable, if this power is to be humanly effective, that individuals should come more closely together, that they should enlighten each other mutually through the sharing of a common task, that they should form a union for spiritual work. This will at once help the individual by freeing him from a threatening isolation and supply him with a stimulus to work with full-eyed confidence towards raising the whole situation on to a higher plane.

These outlines are in no way intended as a creed to bind with dogmatic insistence those who share our views. They are intended simply to indicate the main direction which we seek in common. Without such direction our movement might easily collapse. But for the closer working out in detail we desire —nay, we demand—full freedom of conviction, the complete right to deviate and disagree. It is only in respecting such freedom that our cause can spread and prosper.

Thus we desire to stand together as like-minded in essentials, while at the same time allowing to each individual his full freedom. May the intrinsic needs of the case bestow on us such strength as the service of truth may require of us.

(Translated by Professor W. R. Boyce Gibson, M. A., D. Sc., Melbourne.)

THE NECESSITY OF A REFORM OF CHRISTIANITY.

BY RUDOLF EUCKEN.

Address delivered at the Annual Meeting of the Eucken Society, October 5. 1923.

Being invited by the Eucken Society to address this Annual Meeting I have chosen for my subject: "The Necessity of a Reform of Christianity."

This choice might seem to be open to objection, as the convictions and opinions on this matter widely diverge; what one person considers indispensable may give offence to another, and, besides, I had to bear in mind that the Eucken Society aims, in the first place, at the ethical invigoration of mankind. It cannot tie itself down to any special conception of religion. But, despite that, it seemed to me imperative even on ethical grounds not to pass by a question which is becoming ever more urgent and which appeals above all to our duty to truth. I can, of course, only assert my personal conviction. This conviction, however, arises not from a fleeting mood but from a long life's work, which I have set forth in several books. To-day I must ask you to be satisfied with a brief sketch; I hope to be able, to expound more full the leading ideas at an early date.

For the sake of lucidity I will divide the extensive subject into five main sections.

1. The Transformation of the Aspect of the World.

The complete change of the aspect of the world must needs also affect religion. The older way of thinking conceived the world of sense, nature, as a completed and closed work of God, the centre of reality being man, whose actions and concerns determined the fate of the whole. Now, on the contrary, man is looked upon as an infinitesimal particle of a boundless universe, which universe seems to be in an incessant movement of its own, and the combinations produced by this movement, such as we see in organisms, appear to us as a product of its movement. The world-life seems to coalesce and to dissolve again in stupendous rhythmic pulsations. But the human mind is unable to discover a meaning and value of this complicated process. In the human sphere, however, a decisive turn is taken, which places an impassable barrier in the way of an investigation by natural science. In nature, to be sure, we perceive a psychic life in manifold forms, but this natural psychic life is, in the animal stage, merely subservient to the physical preservation of the creature; whatever there is of intelligence and vital instincts does not constitute a life-content transcending nature. Such becomes possible in the human stage, where the psychic life is able to free itself from the thraldom of nature and to produce a new life-structure. Life now tends to pass beyond the separate points; it forms ever more comprehensive combinations and finally attains to a realm of inwardness, a spiritual world. But whatever goes on in this direction irremissibly presupposes a superior unity, a universal life. That implies a radical turn, the greatest that is in any way possible; nature is now confronted with a new world, the centre of life is shifted, in face of the sphere of relations there arises a realm of contents and values. This turn, this rise of an independent inner life, cannot possibly be produced by man, this mere dweller on a planet, it constitutes a turn that affects the state of the universe and places it in a new light. In contradistinction to physics there arise metaphysics, the recognition of a self-centred spiritual world, and this we must unreservedly acknowledge. The recognition of metaphysics does not of itself mean the acquisition of a religion, but it can lead to it, as soon as a closer inquiry into human life shows the intimate connexion of universal life and mankind. The establishment of this connexion and the elevation of mankind to a height otherwise unattainable, such is the object of religions. We know that the fundamental tendencies are widely divergent and that the several religions have assumed very different shapes. But in this place we have only to delineate the peculiar features of Christianity and examine what can be done to elucidate our ideas.

2. The Distinctive Features of Christianity.

An essential feature of Christianity is the close connexion of man and Deity and the personal shape of this relation. In this respect particularly it differs widely from the Indian religions; these would absorb man entirely in

the eternal union, their highest goal is to merge the soul in its extinction of all special features. Christianity, on the other hand, wishes to preserve man even when he is giving himself up to the Deity and to bestow on him boundless worth by endowing him with divine life. Thus arises a peculiar world-structure, in which the divine element keeps to the full its majesty and holiness and at the same time draws man into an intimate communion of life with itself. The peculiarity of this relation must be brought out with full clearness and be followed out to its consequences. The centre of life is here shifted from the intellect to the personality and into the world of pure inwardness, love forms the basal emotion of life, it is high above all natural impulses and, from the point of view of nature, appears to be a divine miracle. Man gains thereby an incomparably greater importance, and certainly also a greater responsibility than in the other religions. But in thus raising man's position Christianity has to run the risk of anthropomorphism and thence originate special complications, which also bear upon our topic.

3. Christianity in struggle and victory.

The universality of love would lead us to expect a harmony of the universe, as a matter of fact, we are met with a grave complication. The principal cause of this complication is the fact that within the range of our world, lower and higher stages are in contact, and that frequently the lower represses and disfigures the higher. The complication concerns the relation of nature and spirit as well as that of man to his spiritual tasks. Nature has, to be sure, also in the organic beings a psychic element, but this element only serves to accomplish their ends, their mechanism shows no regard for the inner life and its values, for

> "Nature is unfeeling,
> The sun shines on the good and wicked,
> And for the evil-doer and the best alike
> The moon and stars pour forth their splendour."
>
> ("Unfühlend ist die Natur,
> Die Sonne scheint über Gute und Böse,
> Und dem Verbrecher wie dem Besten
> Glänzen der Mond und die Sterne.")

This indifference of nature to human and spiritual values is strikingly obvious in great catastrophes, as earthquakes, ravaging storms and floods. But it affects also the individual and harasses him with disease, sorrow and distriss. Furthermore, it is not merely the indifference of the events; it is the inadequacy of the natural life-forms to the spiritual duties which infect our life with a contradiction. Human life, on the one hand, runs its course in space, time and individuality, on the other hand, in its spirituality it grows beyond those natural life-forms and insists on being supertemporal, superspatial and superpunctual. The individual has only a short spell of time allotted to him, but within it has to form spiritual relationships and strive to realize a transcending personality, which shall be free from all temporal bondage. Death has been ordained by the natural order as their goal to all living beings, and we know what unutterable pains peoples and times have taken to somehow escape from its grasp, and how completely they remain in its power. Wherever we look, we perceive an inadequacy of the natural life-forms to the spiritual duties; mind struggles against acknowledging the rigid bondage of nature, but it sees no way of escaping from it.

Allied to this first contradiction is a second one, which penetrates still deeper and is able to stir up the soul still more violently: it is that between the actual conduct of man, and the aims put before him by his spiritual essence; it is the moral conflict in the single minds as well as in the whole genus of man. Man, to be sure, possesses spiritual endowments, but the latter mostly break away from the spiritual duties, pursue their own course and fall under the sway of lower impulses. It is not only sensuality which creates many dangers and hindrances, it is also a perversion of volition, a severance from spiritual relationships, a resistance to the power of the whole, which brings about tremendous hindrances. Evil causes a sharp rent in our world, it does not confine itself to individuals, it penetrates and poisons also the mutual relations. Augustinus thus was right in speaking of a "massa perditionis". The complications and contradictions penetrate far too deeply for human efforts to combat them effectually. Our position would be desperate if the exposition as set forth up to here meant the terminal point of the whole. Nor does the often appealed-to idea of a moral order of human destinies offer a solution of

the doubts. Man certainly hankers after such an order; without its help he does not seem equal to the hard struggle of life, but experience shows no clear evidence of such a guiding order. Thinkers have taken unspeakable pains to prove such guidance, but ever anew strong doubts have sprung up against it. Too often we see that within the human sphere evil supresses good and that good men, however willing, lack the needful strength. There is no gainsaying the fact that our world forms no realm of reason, we cannot help acknowledging an irrationality.

At this decisive point Christianity asserts with all its authority that the divine being has not abandoned the world and man helplessly to the unbearable contradiction, but that it intervenes with a saving and elevating love, thus stirring up the desperate state of things. The conviction of Christianity points out that not only has a new force been added, but that a new, purer and more original seed is planted into the soul and that by a spiritual miracle there rises up something higher and better. This rise is regarded be the Christian not as an easy additional gift, but it must be won through pain, estrangement and suffering; it requires a constant struggle to remain victorious against the resistances of the world. The struggle would by hopeless if the power and love of God did not intervene and ensure a final victory in spite of the tremendous conflict. The intervention of the Deity, in the world and the world struggle, is the principal article in the Christian conviction; the divine life, by taking up the fight with its surpassing power, lifts us at the same time beyond the reach of complications, and opposes to the dark state of the world a superior world of mind and love. Only when thus uplifted are we able to hold fast by an affirmation of life; but this affirmation leads through a hard negation and differs thereby distinctly from all natural impulses, and from all selfish thirst for life. Human life thus gains an immense tension by being called upon to take part in the great world-struggle, at the same being lifted above sorrows by the divine power and love. Whatever the demoniac power of evil, it can only negate and disfigure, creative power belongs solely to the good principle. Along with the world, human life also is now transformed into a great drama; we are not spectators, we are actors, we may feel ourselves God's warriors (milites Dei). In a comprehensive view, life presents itself to us in the three stages of a fundamental, a fighting and a conquering spirituality; the fact of Christianity exhibiting all these three stages simultaneously gives its life an incomparable movement and depth. The fundamental spirituality forms an introduction, the chief arena of our activity is the fighting spirituality, but inner purification and trustful confidence open to us a world transcending fighting. This particular conformation brings Christianity into close touch with history, which is lacking in other religions: the whole reality is here conceived under the idea of a world-history, even the life of the individual assumes an historical aspect, he also having to achieve a great decision and to pass through great experiences. With good reason the well-known philosopher William James called attention to the fact that eminent autobiographies are almost exclusively found within the range of Christianity. All these peculiarities our time ought to bear more fully in mind, and there ought to be a more distinct delinitation as against other modes of life-conduct, than is generally made.

4. Historic and Dogmatic Conception of the Christian World of Thought.

In no other religion has the founder attained so great an importance as has Jesus Christ. But the conception gained by historical investigation differs widely from the dogmatic image, and on this point especially there is an obvious divergence between the old way of thinking and the new. Also the historic conception can accord to Jesus a surpassing importance and dates from him the principal era of human history. It is not single features of the ethical image that distinguish his personality, it is the initiation of a new relation to the Deity, which places the whole life on a new basis. By the intimacy of his personal relation to God he has brought the whole of mankind into closer relationship and thereby transformed the centre of the whole life. In opposition to the sphere of human activity was now put forward a kingdom of God and all mankind was called upon for a renewal of life by divine love. Jesus, to be sure, thought of an immediate realization of that kingdom; as a true hero he did not see suffering in

the first place, this feature of suffering has only been added by the painful experiences and later accounts; neither can there be any doubt but that his first followers confidently expected his speedy return. But it so happened that the belief in the bodily resurrection and the reappearence in the body became the instrument for a spiritual transformation of the whole of mankind, that this belief called forth unexpected forces of conviction and sentiment, and that from it has sprung a continuous current of life, which has given a new direction to human aspirations and permanently binds them more closely to the Deity. These are not subjective emotions, they are fundamental changes of our mental condition, which involve decisive demands. Mankind can draw permanently from

"The spring, pure and abundant
That from yonder forth is going,
Welling over, ever limpid,
Through the universe flowing."

("Der reinen reichen Quelle,
Die nun dorther sich ergießet,
Überflüssig, ewig helle,
Rings durch alle Welten fließet.") (Goethe.)

Presupposition, however, is an unceasing working of this fountain of life through divine action, nay, a permanent miracle, a revolution of the soul and of all mankind by being uplifted into a new world.

Quite different is the dogmatic conception of Christ's image. It, surely, contains great truths and deep feelings, but it employs a far too human likeness of the Deity, it draws the latter too much into human emotions; but, above all, it is the elevation of Jesus into a Deity, the second person of the Trinity, which ever calls forth new opposition. The decisive question is whether in the first place God or Christ is to be the object of religious veneration, whether religion is to be theocentric or christocentric. The centre of religion cannot, assuredly, be in different places. However highly we may venerate Christ, when thinking clearly we are met with serious perplexities in assuming that Christ is God as well as man. And even the mere consideration might well make us pause that in that case the mighty revolution produced by his life's work, his labour, suffering and dying would be nothing but the execution of a premeditated design; there would be lacking just that which can invest human aspirations and efforts with true greatness: ascent, doubt and victory.

Also the doctrine of the Trinity is open to criticism, being far more a product of philosophic speculation than the work of religious conviction. If the time had elevated Jesus into a God, one could not help revering also the holy Ghost. But is the holy Ghost an independent person to be placed by the side of God and the Redeemer? The doctrine of the Trinity has contributed not a little to the Orient having been lost to Christianity. The endless dissensions of speculation regarding the relation of the three persons in the Deity were victoriously quashed by Mohammed's simple thought of the one God, and it still holds undisputed sway in the Orient. Speculation has here got the better of religion.

All this taken together shows that the Christian world of thought needs a thorough sifting if it is to be in harmony with the present conditions of life. Much that formerly was considered a necessary constituent of religion has now become a grave question, nay, a weighty burden to many earnest minds. We must not, of course, allow ourselves to be fettered by a negation, it is imperative to advance to a development of the movement; such, however, cannot issue from the piling up of doctrinal systems, but only from a deepening and simplifying of the fundamental truths and elementary movements of Christianity, and only from a comprehension of the creative power of the Deity and his living work. Mere man would have to shrink timidly before the greatness of the task, only the divine power can bring about a new state by personalities (prophets) and ideas.

5. Greatness and Problems of Christian Ethics.

Ethics, the production of a new reality from an independent spirituality, form the particular eminence of Christianity. It combines with an inexorable earnestness an inexhaustible love; Luther rightly put the problem into the simple words that man ought to fear God and love him. Noteworthy also is the energy with which it repudiated all sensual elements, which became a source of danger to many other religions. But while Ethics subordinates the whole life to the idea of love and of peace, we must not overlook the danger of falling into too great a meekness; this has called

forth many accusations against Christianity, which were not always unfounded. Christian ethics find a special greatness in the proclamation of the love of enemy. We understand this postulate principally from the world of thought which is expounded in the Sermon on the Mount. Jesus is quite filled with the splendour of a new kingdom which he brings to mankind, and the advent of which he imagines as immediately approaching. Here, love of God has transfigured all human relations, on this lofty height all contrasts disappear, as, indeed, do all human affairs, here is not the smallest room for dissension and strife. But as against this pure ethereal height we others have also to concern ourselves with the wild and often spiteful world, we cannot avoid colliding with, and Christianity too must grapple with it. Can love of enemy guide us here unreservedly? Is not love of enemy in the strict sense altogether a moral impossibility? We can, and we must benefit our enemies to the best of our ability, we can endeavour to promote their welfare as much as possible; we can readily forget all iniquity; but all that is by no means love. Here it is necessary to discriminate between personal and objective relations. The sentiment of pardoning and benefiting can spring up, to an unlimited degree, between man and man, but as soon as the problem grows supraindividual a repulse of the enemy can become a sacred duty, as when state and country, when religion or any other spiritual possessions are concerned. Must I not for that summon up all my strength, agreeing with Plotinus: "If the good do not fight, the wicked will conquer?" As it is, we live in a world of unceasing strife and of prevalence of the lower impulses, and this melancholy fact cannot be got rid of by fine words. For that reason we are unable to assent to pacifism, much as we wish mankind a permanent peace. We ought not, by the way, speak of an "eternal" peace, but only of a lasting peace, for eternity does not come within the range of experience. Every war is a misfortune and at any rate, on one side a wrong. Wars of conquest are in contradiction not only to the spirit of Christianity but also to a pure morality. But there are also wars of defence. When our country is unwarrantably attacked and ruthlessly maltreated does then our duty enjoin us to keep silent like patient sheep and pave the way for injustice and spite? Submission to any offence is in obvious contradiction to the conduct of Jesus himself. He publicly attacked the Pharisees in the severest manner and mercilessly expelled the usurers from the temple. He was perfectly right in doing so, but it is another question whether his conduct was prompted by love of his enemies? — The radical error of pacifism is the belief in the natural goodness of man. If we could help all men and nations to become genuinely good we could willingly be pacifists; but if this goodness is as doubtful as our daily experience witnesses, even Christian ethics must needs acknowledge manfulness and courage as of the highest value and not set up mildness and meekness as virtues.

Nor can it be questioned that Christian life has often confined itself too much to the private sphere and treated public affairs with indifference; often it has had for them nothing but forbearance, silent endurance and compromise. How much lying, how much injustice, how much harshness and cruelty in the international relations has our own time revealed; how much misfortune and misery has in particular come to the Germans! But many foreign nations that equally call themselves Christians, are placidly looking on and even take advantage of the misfortune of others. Christianity must manfully attack and decidedly condemn such hypocrisy, otherwise it renounces its high duty of imbuing all relations with its spirit.

Since the time when Christianity was dogmatically fixed, enormous changes have taken place, which have not only altered the aspect of the world but also, in a large measure, the conditions of life. Much that our mind formerly clung to is now obsolete, and lacks the full consecration of the living age. But at the same time new problems arise and demand consideration. We are to-day in the difficult position of not being able to give full scope to the eternal truth and transformed life of Christianity, while yet the traditional form does not and cannot any longer suffice; it has become too dogmatic, nay, mythologic, and does not appeal with an elevating power to the whole of man. Thus it is necessary to overcome the split between content and form, to place in strong relief the truth of the

basis as against that which is disputable and timebound, and at the same time make the seed sprout afresh and grow up in harmony with modern requirements; as Runeberg expresses it: we must relinquish what is old in order to keep the eternal, which never ages.

There is at present a strong movement on foot tending to render Christianity more universal, simpler and more active, and, at the same time, to disencumber it from much of the débris of centuries. Though parting with familiar forms may by no means be easy, striving after truthfulness of life and thought must succeed. As in other departments of life, so also in religion are we to-day at a turning point of the times. Many of the problems, to be sure, date far back, but the doubts which were slumbering in the hidden depths of the soul were easily set at rest. But now they have unmistakably come to the surface and demand an outspoken utterance, as well as an unreserved treatment. Once aroused, mankind will not come to rest before it has cleared up those fundamental problems and dispelled all twilight.

Modern man is beset by gnawing doubts and fervent longings, he feels far too strongly the futility of the ordinary human culture to be finally satisfied with it, but he often finds the entrance to religion barred by grave obstacles, an thus he is swayed hither and thither without peace and without joyfulness.

As to our own road, we would wish to overcome, to the best of our ability, the opposition between the old ways of thinking and the new, between orthodoxy and liberalism. The partisans of the old ways stand fast by the traditional conviction, because they believe that only thereby can be secured the transcendency and the indispensable metaphysical basis of Christianity; the moderns, on the other hand, would like to bring religion into as close a proximity as possible with the present time. With the former—freedom with the latter— depth is liable to suffer, there, the eternal is often too intimately alloyed with the temporal, here, the eternal appears only as an empty background, which time has to fill in. We wish, unconditionally to keep fast the eternal with its revolution of human existance, but we wish at the same time also to give to historic progress its full share; that alone renders possible the alliance and mutual furtherance of depth and freedom.

Thus we are to-day face to face with grave problems and feel ourselves placed between harsh contrasts. But we put our trust in the inexhaustible power of the spiritual life, which rules over us and within us; we share Schleiermacher's conviction that "the great work of spiritual creation is still proceeding".

THE DUTY OF THE DAY.

Is it more important to win the world or to win the soul?

We are very near an abyss, from which there is no escape. The spiritual in the whole world is near being destroyed by a develish Materialism. Iran, the "Lightland" is on the point of being defeated by the dark powers of Turan. The Paradise of our Christian Culture is nearly lost.

Only a spiritual rising, a spiritual wonder can save us! Idealism is the parole of the day!

We are something more than a mere ethical Society composed out of downhearted cranks. We have belief in the good in the world and therefore we are willing to fight as soldiers of God for truth and justice and the victory of the right in this world.

Everyone, who is anxious to help and join us, may subscribe to our funds and become a Member. We have only small means at our command and have to struggle against the flood. There is still much hard fighting in store of us.

Money orders and currency notes may be sent to the Secretary, Eucken Society, Jena (Germany), Botzstraße 5 (only as registered letters), or to the London Secretary, 142a Adelaide Road, N. W. 3.

English Editor: C. Riemann. — Printed by Hermann Beyer & Söhne (Beyer & Mann), Langensalza.